

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, OCT. 26, 1911.

NEW SERIES VOL. XIII, NO. 43

PROVISIONAL PROGRAM.

Mississippi Baptist State Convention,
Gulfport, Miss., November 22-24, 1911, in-
clusive.

Wednesday, November 22, 10 a. m.

Opening exercises.

Organization.

Address of welcome.

Response.

Report of committee on order of business
and program.

Reading reports of trustees of Mississippi
College and board of Ministerial Education.

Reading reports of trustees Tri-State Bap-
tist Memorial Hospital and Jackson Baptist
Hospital.

Miscellaneous business.

12 m.—Announcements. Adjournment.

Wednesday Afternoon.

1:45 p. m.—Devotional exercises.

2:00 p. m.—Reading reports of Conven-
tion Board; trustees of Orphanage; Lay-
men's Missionary Committee; reports of Sta-
tistical Secretary, and Convention Treasur-
er.

3:45 p. m.—Appointment of committees
and miscellaneous business.

4:00 p. m.—Consideration of report on
publications.

4:30 p. m.—Announcements. Adjourn-
ment.

Wednesday Evening.

7:15 p. m.—Devotional exercises.

7:30 p. m.—Consideration of report on
Mississippi College and Ministerial Educa-
tion.

Announcements. Adjournment.

Thursday Morning, Nov. 23, 1911.

8:45 a. m.—Devotional exercises.

9:00 a. m.—Miscellaneous business.

9:30 a. m.—Consideration of report on
Home Missions.

10:50 a. m.—Devotional exercises.

11:00 a. m.—Convention sermon.

12 m.—Announcements. Adjournment.

Thursday Afternoon.

1:45 p. m.—Devotional exercises.

2:00 p. m.—Southern Baptist Theological
Seminary.

2:45 p. m.—Address by Dr. A. J. Vining,
Canada.

3:45 p. m.—Miscellaneous business.

4:00 p. m.—Unfinished business.

4:30 p. m.—Announcements. Adjourn-
ment.

Thursday Evening.

7:15 p. m.—Devotional exercises.

7:30 p. m.—Consideration of report on
State Missions.

8:40 p. m.—Report on Baptist Orphanage.

Announcements. Adjournment.

Friday Morning, Nov. 24, 1911.

8:45 a. m.—Devotional exercises.

9:00 a. m.—Miscellaneous business.

9:30 a. m.—Consideration of report on
Foreign Missions.

10:45 a. m.—Consideration of report on
Layman's Work.

11:30 a. m.—Report of committee on
Nominations.

12:00 m.—Announcements. Adjournment.

Friday Afternoon.

1:45 p. m.—Devotional exercises.

2:00 p. m.—Consideration of report on
Tri-State Baptist Memorial Hospital.

2:30 p. m.—Consideration of report on
Jackson Baptist Hospital.

3:00 p. m.—Report on Sunday School and
B. Y. P. U. work.

4:00 p. m.—Report on Woman's Work.

4:30 p. m.—Announcements. Adjourn-
ment.

Friday Evening.

7:15 p. m.—Devotional exercises.

7:25 p. m.—Miscellaneous and unfinished
business.

7:45 p. m.—Report on obituaries.

8:00 p. m.—Report on aged ministers' re-
lief.

8:30 p. m.—Report on temperance.

Reading journal, announcements and final
adjournment.

On motion, W. M. Whittington, a member
of the committee on program and order of
business, and president of the Convention,
is authorized to appoint the chairmen of
the usual committees to prepare the usual
reports, and to notify the brethren selected
in advance of the meeting of the Conven-
tion.

Respectfully submitted,

W. T. Lowrey,

C. V. Edwards,

A. V. Rowe,

L. E. Barton,

W. M. Whittington,

Committee.

Rates to the State Convention at Gulfport.

All railroads in Mississippi, except the
M. J. & K. C., through Mr. Joseph Rich-
ardson, chairman of the S. E. Pass Ass'n,
have granted a one and one-third fare to the
meeting of the State Convention at Gulf-
port on Oct. 21-24 inclusive on the certifi-
cate plan.

When buying a ticket be sure to secure
a certificate from the agent at starting point
showing that you paid full fare going and
a return ticket will be sold for one-third
fare. Remember, you pay full fare re-
turning unless you get a certificate.

If it is necessary to travel over different
roads, and your agent at starting point can-
not sell you a ticket through to Gulfport,
get a certificate for each ticket purchased.

All certificates will have to be signed by
the Secretary of the Convention and vised
by the L. & N. ticket agent in Gulfport.

Please read and follow closely these in-
structions and there will be no trouble about
the rates.

Walton E. Lee, Sec'y.

Baptist State Convention.

Messengers to this body which meets with
the First Baptist church at Gulfport, Nov.
22nd, will please forward their names to
the chairman of the committee on entertain-
ment, Dr. A. L. Morris, or to the pas-
tor, W. C. Grace, that homes may
be provided for them during the Con-
vention. The Baptists of Gulfport and
their friends propose to give free entertain-
ment first, to all regular messengers from
Baptist bodies, including the W. M. U., and
to all visiting and corresponding messen-
gers from our general Baptist organizations,
and then to as many of our visiting friends
as we can accommodate, but in order to do
this, we ask that names be sent in not later
than November 15th. Please mention
whether you are a messenger or not.

W. C. Grace, Pastor.

What have you done for State Missions?

A few days only remain of October. Bro.
Pastor have you urged this cause of State
Missions as needing help? Bro. Superin-
tendent, have you led the Sunday School to
make an offering for State Missions? Sis-
ters of the W. M. U. and the Y. W. A.,
what have you done for State Missions?

Brethren, sisters, please let me hear from
you with liberal offerings by November the
1st.

A. V. Rowe.

Brandon, Miss.

Our pastor, T. J. Batton, preached his
last sermon at Strong River Baptist church
on the third Sunday in October. He has
served us for three years. The Lord has
used him as an instrument in building up
our church and leading its members to a
higher standard of Christian living during
his ministry. We have received 54 mem-
bers, 38 by baptism.

He resigned here to take another field
in Rankin county. We are sorry to give him
up, but recommend him to the people of
Rankin county as being a good pastoral
worker in all church affairs, one who is
looking well to the interest of Christ's King-
dom here on earth.

Bro. R. F. Bass succeeds him at Strong
River.

D. W. Bishop.

News in the Circle

MARTIN BALL.

Rev. J. T. Ellis has offered his resignation as pastor of Goodman after serving 17 years. He proposes to leave January, 1912. The church was much surprised and grieved.

After three months' work as pastor at Whitewright, Texas, Rev. W. J. Epting has received twenty-two into the fellowship of the church. The last candidate he baptized in Mississippi, and the first one in Texas, were daughters of Methodist preachers. Somebody will be accusing you of proselytizing if you don't look sharp.

The church at Whitewright, Texas is to have the services of Dr. Geo. W. Truett, of Dallas, in a meeting beginning December 1. The pastor, W. J. Epting is anticipating great blessings.

Rev. J. F. Smith has resigned the Benton Boulevard church, Kansas City. He will rest a while and regain his health.

Rev. J. H. Reynolds resigned Maple street church, Little Rock, Ark., and Rev. W. D. Joyner was called and was at his post as pastor the following Sunday.

The Baptist Standard states that Rev. J. F. H. Roy, of Smory, has accepted a call to Central and Blooming Grove churches, Tex., and will take charge November 1st. So they say.

Rev. L. D. Bass states in the Baptist Standard that Mr. Lloyd George, of London, England, told him that he was a Baptist. Wonder what the Recorder man will say to that?

Pastor J. M. Loving, of Houston, Texas, has been called to the care of the First church, Cleburn, Texas. H. K. Penrod left this church a short while ago.

Rev. J. A. Lee leaves Fuebright, Texas, and goes to Oklahoma. He has been in Texas twenty-two years. Why not come back to your native land?

Rev. W. C. Taylor resigned the church at Arlington, Tex., sometime ago and has gone to the Southwestern Theological Seminary, to study under Dr. B. H. Carroll. Brother Taylor is a strong young man and has done effective work at Arlington.

There is general unrest just now in China. A state of rebellion is on against the old rulers. It would be difficult to say what would be the outcome. This we know, God rules and will take care of His own.

The Tennessee Convention gave one thousand dollars to the students' fund of the seminary at Louisville, Ky., in response to the appeal of Dr. A. T. Robinson.

Dr. Rufus W. Weaver, of Nashville, Tennessee, has been selected to deliver the Sun-

day School lecture course at the Seminary. He is abundantly able to meet the situation.

Rev. R. M. Hunter recently aided Pastor J. D. Anderson in a real good meeting at Bay Minette, Ala. The results of the meeting were gratifying. Pastor Anderson is doing a vast amount of good work on his field.

Rev. A. E. Page, of Alabama, has accepted a call to the Madisonville church, Texas. He will go at once to his new field.

Rev. T. L. Holcombe has declined the call to Columbia and will remain at Yazoo City. That seems to us to be right.

On October 8th, Dr. Geo. W. Truett, of Dallas, Texas preached the dedicatory sermon of the South Side church, Birmingham, Ala. Dr. Preston Blake is the aggressive pastor. The house cost \$152,000.00.

It is stated that Rev. J. T. Ellis will resign at Ebenezer and Pleasant Ridge, in Holmes county at the next appointment.

Pastor L. F. Gregory has just closed a good meeting at Swift. There were nine additions, four for baptism. Four deacons ordained and a ladies' missionary and aid society organized. Pastor Farr, of Durant, did the preaching. It was well done.

The students at the Seminary at Louisville, Ky., are doing fine work on the streets of that city. Every Saturday night five or six bands, of eight or ten each go to the crowded districts and hold street meetings. Large crowds of eager listeners hear the gospel and many conversions are reported. That is good work.

A course in the "Fundamentals of English Grammar and Rhetoric" has been provided for in the Seminary at Louisville, Ky. It is not to be a regular part of the curriculum but of advantage to students who have not had the advantage of a college course. Dr. Paul Bagby, of the Highland church, will have charge of this class.

Dr. W. D. Powell, secretary of missions in Kentucky, says a thousand dollars each day must be raised to bring the Board to the General Association free of all indebtedness. The secretary is "dissatisfied, but not discouraged."

Much interest was elicited at the Tennessee Convention concerning the country churches. A plan was put on foot to correlate the country churches; to get them in groups and call pastors; pay better salaries and become more efficient in the general work. A move in the right direction.

Tennessee Baptists spent during the year just closed \$83,000 for missions. The blessings of the Lord were upon every department of the work.

The Tennessee Convention at Martin was a great meeting. Dr. G. C. Savage was re-elected president, W. J. Stewart, recording secretary; and Fleetwood Ball, statistical

secretary. The next Convention will be held at Murfreesboro, Tuesday after the second Sunday in November, 1912. There was not a negative vote in the Convention.

Rev. J. E. Skinner, of Nashville, Tenn., is aiding in a fine meeting with the Palm Avenue church, Tampa, Fla. Brother Skinner is a splendid preacher and a sound Baptist. We would designate him as a landmark Baptist.

Rev. S. B. Cooper has resigned at Itta Bena. It is not stated where he will go. What can be the cause of so much unrest among our pastors? We trust Brother Cooper has no idea of leaving the State.

Rev. W. J. Epting, of Whitewright, Texas, says his congregations have doubled since he took charge there three and a half months ago. The church recently gave two hundred and fifty dollars to State Missions. Everything encouraging. Yes, but your native land needs you!

Ordination Service.

On last Wednesday night it was our privilege and joy to ordain Dr. W. D. McCalip, as deacon of the Yazoo City Baptist church. It is the feeling of the pastor and the church that we have added one of the most efficient and consecrated workers to our official force, that could have been found in the State.

Rev. J. B. Leavell came down from Indianola to assist in this service. It was a great pleasure to have him in the home. I just thought after he had gone away, that if all preachers were to leave as many pleasant memories and as much sunshine in the home as Leavell does, we would not have to be entertained in hotels when we go away for meetings. I am sure that his visit was not only a pleasure, but also a blessing, for he gave us a great sermon, fresh from the Word of God.

T. L. Holcomb.

Biloxi, Miss.

After nearly a year's work I have resigned the care of the church at Mountain View, Ark., owing to the condition of our health. I never had a pastorate that was more pleasant, and even after I had offered my resignation, the church urged me to reconsider and remain with them. In connection with my Mountain View work, the State Board had me employed as a missionary for two associations, which, all together, was too great an undertaking for one man. I assisted in ten protracted meetings during the months of July, August, and September, during which time the Lord greatly rewarded our labors, in the salvation of many precious souls.

Mountain View church, in conference, just before we left, invited me to assist in their revival services next July, which I hope to do God willing.

At present, we are just waiting for the Lord to open a field of labor to us, if it is His will, and, in the meantime, trying to

recuperate a little. Would be glad to correspond with any church or churches who would like me to visit them, with a view to the pastorate.

I fancy anyone wishes any further knowledge as to my work, I gladly refer by permission to Mr. Jno. W. Webb, Mountain View, Ark.; Mr. Jno. A. Box, Waverly, Tenn.; or Rev. W. A. Howard, Daytor, Tenn., all of whom are the leading members of my former pastorate.

I also refer anyone interested to Col. W. H. Patton, Shubuta, Miss.

Yours in the Master's service,

W. D. Mathis.

213 Keller Avenue, Biloxi, Miss.

Crystal Springs.

Our special meeting began last Thursday night. The Lord is giving us a gracious revival and sinners are being saved. Seven received by letter and eleven received for baptism to date. Many others are much concerned. What a joy to have Brother McComb with us, and how he loves his Lord and how earnestly, and tenderly, faithfully and forcefully he preaches His gospel. Rejoice with us and pray for us. Blessed be the name of the Lord. Yours in Him,

Crystal Springs, Miss. J. W. Dickens.

Isaiah—His Pleadings and Prophecies.

Tessa Willingham Roddey.

"And the idols he shall utterly abolish." Chap. ii, vs. xviii.

In my last article about Isaiah I drew attention, particularly to the fifty-third and fifty-fifth chapter, because these two chapters hold so many thoughts that are everlasting. We read them and ponder them, and apply them from day to day, from life to life—and they just go on forever holding wonders of thought—and we can't read them too often, but I want to turn now to the first chapters of the book of Isaiah and ask you to read the first six chapters. At first he laments about conditions and is anxious, then he holds out God's promises. In Chap. 1, Vs. 19, "If ye be willing and obedient ye shall get the good of the land," a splendid promise; then in second chapter, fifth verse, "O, house of Jacob, come ye, and let us walk in the light of the Lord"—still appealing to them—begging them to do right and so escape punishments. We see through all his sayings that he loves the people—that he earnestly desires them to be good—and so he teaches against pride and haughtiness. In chapter two, verse 11, he says, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day"—but the promise he made that seems to me to mean most—not only then—but now—and for the coming years is that with which we begin this article, "and the idols He shall utterly abolish." This holds out so much hope. Just think of the world worshipping God! Have we any evidences that this prophecy is being fulfilled? I am sure we have—one strong proof is the Baptist World Alliance at

Philadelphia—such a gathering could not have been ten years ago—the wideness of the plans, the freedom of thought—the largeness of conception—this gathering of notable, fine men from all parts of the world to spend just a short while in an assemblage of that nature is prophetic of wonderful things—the power of the Gospel as prophesied by Isaiah—as preached by the apostles—as practiced by our mighty men and women, who have put on the armour of the righteousness of Christ, is so potent, so far-reaching, so mighty in the fulfillment of the precious prophecies of the far-seeing, far-thinking men of old, who inspired by the Divine Spirit, walked and talked with the people of those days, and begged them in words of holy writ to "come ye and let us walk in the light of the Lord," (Isa. 2:5) and again "wash you—make you clean—put away the evil of your doings

* * * Cease to do evil. Learn to do well; seek judgment; relieve the oppressed; plead for the widow; come now and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow, though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land." We are indeed fortunate in these promises. We can reach the fulfillment if we try. We can be strong in the Lord and succeed; we can say with Paul, "I can do all things through Christ, which strengtheneth me;" "and the idols He shall utterly abolish." Think of the time when no images of wood and brass and stone will be set up; when no hideous, grinning idols will crouch in jewel decked temples and golden shrines; when no children will be cast by fanatical parents into the waters of a river deemed holy; when no knees shall bow and no food wasted in any form of empty worship; when every man, woman and child from every nation shall worship God. O, the pathos of the need of and for something to worship, as shown by a word of worshippers and the more than tragedy—the tragedy of tragedies of misdirected worship—of false worship—of fictitious worship; of artificial worship; of sacrificial worship; of empty worship. We realize with sorrow and pity the truth that the heathen do not worship the made images alone—but worship them and make them as tangible representatives of a spirit somewhere. They do not understand this great spirit, but they worship it dimly and darkly—they make these images that they may see something to orship; have something real to bow to, but all the time they know that this image is inanimate—but they worship it as representing something animate—something that feels and thinks and watches over and cares for them, or furnishes them as they deserve, and the difference between their worship of their spirit and our worship of our God, is that they deck their temples with stones of beauty and high price and deck the images with costly, priceless jewels, and burn incense to them, not to gain their love but to appease their wrath—to

satisfy their vanity. They attribute to these spirits all the qualities of human nature, envy, appetite, pride, vanity, anger, jealousy, love of power, etc., and work to gratify all these; they deck with jewels to satisfy the vanity, carry food to satisfy their appetites, etc., and vie with each other in the beauty of design and splendor of arrangement of the temples or shrines for the images of the spirits. We offer tribute to our Great Spirit by giving kindness and love and help to the people who need it. O, the beauty of the unselfishness of the Christian religion! One Great Spirit of Love wants no jewels, no fine raiment, no costly temples of worship. He does want the poor and the needy helped and fed and clothed; He wants the sick visited and cheered and ministered unto. He wants us to worship him by a spirit of love and helpfulness being developed towards each other.

O, the beauty of the love and unselfishness of the Christian's religion, that wants no costly temple to worship, while there are poor and sick to be helped, that want no fine raiment while weaker brothers need food, that want no costly jewels and organs and carpets and pulpits while there are weaker ones to be lifted up and given a new courage and a new hope. The heathen God partakes of all the attributes of human nature and each one must be appealed to and satisfied by the worshippers. One God has a divine knowledge of all human nature's weaknesses and frailties, but partakes of none of them. He has a Divine pity for our weaknesses, but possesses a Divine power to lift us above them. He has a Divine knowledge of sin, a Divine love for the sinner, and gave His only begotten Son, that whosoever believeth on him shall have everlasting life—and that sinners through His love shall be lifted up and by His stripes shall be healed," and we who know of this blessed saving Saviour let us obey the command found in Isaiah 21:20: "Assemble yourselves and come, draw near together ye that are escaped of the nations; they have no knowledge that set up the wood of a graven image and pray unto a God that cannot save, tell ye them, bring them near, yea, let them take counsel together. This has been declared from ancient times. Who hath told it from that time? Have not I, the Lord? and there is no God else beside me; a just God and a Savior, there is none beside me.

"Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else * * *"

"Unto me every knee shall bow, every tongue shall confess. In the Lord shall all the seed of Israel be justified, and shall glory.

Long Beach, Miss.

Rev. W. D. Mathis leaves his field at Mountain View, Ark., and is now at 213 Keller Avenue, Biloxi.

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EMPTY CHURCHES.

The subject of inducing people to go to church seems to be claiming the attention of the members of the various denomina-
tions. It seems to be a more serious prob-
lem in the northern states than in the
southern sections. At first thought it would
appear that every body who had his own
well-to-do home would try to make it a
point to be in the house of God every Sun-
day, but if the statements be true that
scores and scores of ministers are leaving
the pulpits because they cannot gain there-
from a living for themselves and their fam-
ilies, surely the churches are empty and
something is wrong. Even in our state there
is a distress on the part of our ministry
which ought to be remedied if possible.
It ought not to be that we should have
today many pulpits in the state without
pastors. There is certainly more moving
around than for the best interests of
God's kingdom. If this be true, something
is wrong somewhere. There are but two
reasons for this state of affairs—incompe-
tency of the preacher, or the incompetency
of his people. Sometimes it might happen
that the incompetency be in both people
and preacher, but simply a misfit. In such
a case there ought not to be any hesitation
on the part of the contracting parties to
dissolve the partnership, for surely the wel-
fare of God's kingdom should rise above
personal references. Sometimes, a preach-
er reaches the extreme borders of his en-
vironment and feeling that God has given
him talents sufficient for larger and more

responsible fields, makes a change. Under
such circumstances he ought to do so. Some-
times, a preacher may discover that he has
gotten into too large a place for his abili-
ties, and he seeks a change. We think that
this would never happen, if the preacher
would be absolutely careful in the accep-
tance of his work. When this happens
either God or the preacher is mistaken in
the special field to be occupied. Now we
believe that because God calls a man into
His ministry is no reason at all that He will
keep him there. He opens the field, the
minister must till it. We believe that the
present state of restlessness that is pervad-
ing our ministry is caused by none of the
above reasons nor by their own incompe-
tency half so much as by the incompeten-
cy of the people themselves. Preachers are
made of the same sort of stuff that other
men are made of, and it takes just as much
food and raiment to supply them as it
does other people. We have known families
out of which came the preacher, doctor,
lawyer, and business man, and while the
preacher was the most talented man in the
group of brothers, the others grew wealthy
while he remained always poor, simply be-
cause the people to whom he ministered
were incompetent. Now the incompetency
of the people is due more to ignorance of
duty than to unwillingness to do it. The
remedy, then, preacher, is in you. "The
priest's lips should keep knowledge and
they should seek the law at his mouth; for
he is the messenger of the Lord of hosts."
This scripture suggests at once the all im-
portance of full preparation for life's work.

And the lack of preparation does often
times enter into the causes for making
changes. The whole economy of life is
pitched on a commercial basis and the work
of the ministry in a way is no exception to
the rule. Men are willing to pay only for
value received. For a minister to under-
take to go through on enthusiasm is a mis-
take which he may too late realize. In this
day of periodicals and books together with
advantages of lectures of every kind men
are not willing to sit for an hour under the
sound of a man's voice from which he is
getting nothing, to say nothing of his un-
willingness to pay for such rubbish. We
trust that the young men now in Mississippi
College preparing for the ministry will take
warning and will let nothing interfere with
their very best preparation for the exalted
work to which they have been called.

J. W. Dickens.

Twin Meetings.

On October 8th, both the First and Sec-
ond Baptist churches began meetings. Pas-
tor Borum, of the First church, was fortun-
ate in securing the services of Dr. Geo. H.
Crutcher, Home Board evangelist, to do the
preaching which was done in splendid gos-
pel order. The pastor did a large amount
of hard work in visiting, counseling, and
attending to all the particulars of the meet-
ing. The church choir and congregation
furnished the music. The meeting lasted

fifteen days, closing with twenty-three ad-
ditions, and the church strengthened in
many ways.

The meeting at the Second church was
conducted by the pastor, and the music led
by Mr. and Mrs. J. F. Scholfield, gospel
singers to evangelist T. T. Martin. The
music was a strong feature in the meeting,
as it was exceptionally fine. The congrega-
tions were very large throughout the
meeting, and the spirit of the meeting was
good. Many expressions attest the appre-
ciation of the people of Pastor McMillin's
preaching. The results of the meeting
were about a dozen accessions, an uplift to
the church, and the outlook made hopeful.

It is believed that the simultaneous meet-
ings have resulted in a perceptible strength-
ening of Baptist matters in the city.

The Trinity Association meets at Daney,
on the N. O. and M. C. Ry., on October the
27th.

Rev. W. E. Farr has been called to the
pastorate of the Columbia church, but we do
not know his decision.

Brother J. P. Williams has changed his
plans to serve Silver Creek and Mendenhall,
to go to the Columbia church.

Rev. G. S. Jenkins, after serving the
Louisville church for four years, and after
being called to serve a fifth year, declines
the call. He should not be allowed to leave
the State. We need just such men.

We have just received a copy of the 63rd
annual report of the Mobile & Ohio Railroad
for the year which ended June 30th, 1911,
and the news value of the narrative part
of the report is unusually fine.

Rev. S. A. Williams, a ministerial student
in our College, a splendid man in every re-
spect, and a good preacher, supplied for pas-
tor L. Phelps, at Canton last Lord's Day,
who went to Eupora to assist in the ordi-
nation of a young man who was converted
and called to preach the gospel under his
ministry.

At the Yazoo Association, the Central
church near Pickens, because of the boll we-
evil, and the bank suspension at Pickens,
tremblingly pledged \$10.00 to Ministerial
Education. But, under the vigorous lead-
ership of the valiant young pastor, Rev. W.
A. Hancock, they raised \$35.00 instead of
\$10.00. This is the way to do work for the
Lord. We must not doubt or falter.

Dr. Sampey writes, "The Southern Bap-
tist Theological Seminary has received one
thousand volumes from the library of the
late Dr. W. H. Whitsitt. The Department
of Church History will be greatly enlarged
by the addition of these valuable books and
pamphlets from the private collection made
by Dr. Whitsitt. The books are a gift
from Mrs. Whitsitt. The enrollment in the

Seminary on October 16th was 246, and new
students enter almost every day."

Teach Doctrine.

Is it true that even some Baptists shun
to declare the whole counsel of God? The
close student of the Word cannot but ob-
serve the neglect of the second part of
Christ's commission; which, after baptism,
says, "teaching them to observe all things
whatsoever I have commanded"—not Moses
and the prophets; for He further says:
"The law and the prophets were until
John." It is a new dispensation, for the
gospel is no longer to be preached to the
Jews alone, but: "Go, teach all nations,"
which includes doctrines, of course, in the
"all things."

Too many people fail to study God's
Word except for portions that seem to bol-
ster up their preconceived opinions or prej-
udices. They do not go to the Book for
their doctrines—the New Testament. As
long as this state of things continues, there
can be no unity, and so of slow progress.
There is no authority for leaving out doc-
trine in our teaching; indeed, the Apostle
Paul presses the matter in his letters to
Timothy. Hence, "sound doctrine" is to
be taught to the young as well as to the
old; in the Sunday School as well as in the
church services and in the family.

Family worship is what the world calls
a "back number;" has been suspected by
love of money, which rules not only busi-
ness, but the home. Commercialism claims
time, thought and life. We bid fair soon
to have no homes, and then will follow the
nation. Children untaught and untrained
will grow up like unto their environment,
and we will be to blame. Christians can-
not shirk their responsibility. Churches
without Bible schools will soon have their
"candle-stick removed."

A church without sound doctrine can never
fulfill its mission, and a family neglecting
proper religious training leaves its members
a prey to the wiles of the world. In teach-
ing doctrine it is always best to remember
the words, "the truth in love." Nothing
is more strengthening to the active Chris-
tian faith. The church, and Sunday School
especially, should teach doctrine; our Roman
Catholic friends know the power and hence
instill into the minds of the youngest chil-
dren their own peculiar views without ref-
erence to the Bible.

Baptists are called "narrow" and "self-
ish" because they insist upon strict obedi-
ence to God's Word, and recognize no com-
promises or outside human authority.
Hence, while they may co-operate on certain
fixed principles, church polity does not war-
rant a union. Therefore, some who pro-
fess to be liberal, are ever ready to cast
reflections on them; overlooking the fact
that their own speech often condemns them-
selves.

Family visitation is one of the first prin-
ciples of Christianity. Jesus thus started
His disciples and the Apostles did not aban-
don it in their work. It enabled them to

reach those who could not come out, or
would not—old and young. It opened the
way for indoctrinating without hindrance.
A pastor should be a goer, not simply a
preacher from the pulpit. Hearers need to
be taught and urged to be "doers of the
word" is the doctrine of James. "The New
Testament is a book of doctrine. Christ,
at the close of His ministry said: "I have
given you an example."

L. A. D.

The Aberdeen Association.

The Aberdeen Association met with the
church at Starnon, Tuesday, October 10th.
The weather was very inclement the first
day, and the brethren were slow in getting
in. The introductory sermon was preached
by Brother W. T. Stegall, on the old and
yet ever new subject of salvation by grace.
Practically all of the churches were repre-
sented and the letters showed them in a
fairly prosperous condition. The mission
collections were for the most part small
and the baptisms for the year were not so
numerous. On the whole, however, the
churches seem to be in good working or-
der. Brother R. A. Cooper was elected
Moderator, and Brother Stegall, Clerk.
Brother Cooper read an excellent report on
missions. In the discussion of this report
the writer for the first time heard a Bap-
tist preacher make a fierce assault on For-
eign Missions. One could imagine him-
self in the bitter contest of seventy-five
years ago on the subject of missions. It is
needless to say such opposition found little
sympathy. A resolution was unanimously
passed calling on our churches for more
ample support of our Foreign Mission Board.

The preaching during the Association was
of exceptional high order. Some of this
was done by brethren L. E. Barton and A.
J. Preston. These and other visiting
brethren added much to the interest of our
meeting. The Association will meet with
the Okolona church next year.

E. T. Mobberly.

Rev. Joseph Piani.

I have been informed that Rev. Joseph
Piani will be in Mississippi for some weeks
working as he has the opportunity among
the churches. He is an Italian, converted
from Catholicism, through Brother Canada
in Brazil, with an Apostolic Christian expe-
rience, highly gifted and highly educated,
being a graduate of the Seminary and
speaking English well. Early next year he
goes back to Brazil to teach Church History
in our Seminary at Rio. In the meantime,
he is lecturing, preaching and holding pro-
tracted meetings. I commend him very
heartily to the Baptists of Mississippi.
Wherever he goes he will carry a great spiri-
tual blessing to the churches. If any of
your readers should like to have him with
your church, let them write Rev. E. G.
Hightower, Forest, Miss., who will arrange
it for them.

Fraternally yours,
W. J. McGlo'hlin.

The Decline of the Family Religion.

The head of the family as having a priest-
function seems to have disappeared. The
family as the center and the dynamic of
the religious life of the individual seems
to have gone. The other day we asked a
little girl of ten years who was the first
man, the name of the garden in which he
was, and why he was sent out of the gar-
den. Her answers were not very clear and
she gave as an excuse that her Sunday-
school did not teach these things. We asked
if they were not told her at home, and
though she comes from a family of church
people she indicated that all she knew of
the bible was what she learned at Sunday
school. One hour out of the eighty-four
waking hours in a week in which to tell all
Bible is unread, the morning or evening
develop the religious spirit. At home the
wonderful stories of the Bible and to
prayer is unmade and the blessing at meals
unsaid.

None can discount the church as a teacher
of morals and the quickener of religion,
but the church works under a terrible handi-
cap, when doing its work without the aid
of the family. The most potent generation
of high ideals and moral standards is the
family. The word of mother and father in
these early, unquestioning days goes ahead
of all others; if that word is never said the
little life goes out handicapped. The mem-
ory of stories told at home and the rever-
ence towards God exhibited in grace at table
or in family is an influence not easily
shaken off even in periods of wandering
and lassitude. Nothing can take its place.

The family pew has gone and with it the
family as a unit in the church service. If
any sit with mother and father, it is the
very youngest of the children; the others
are scattered in all parts of the house and
perhaps in other churches. The minister
used to be able to look down upon the con-
gregation and see at a glance whether all
the members of a certain family were pres-
ent and his message seemed to have a co-
gency created by the family tie. It is differ-
ent now. Individualism has wrecked this
unity and the minister has lost one of
his most effective influences. Rented pews
have their disadvantage but so have free
pews. Modern methods make much of the
esprit de corps; the spirit of the gang is
emphasized; the value of the group is noted,
the most potent group yet conceived of has
been allowed to disintegrate and the most
powerful "gang spirit" known to history
has been uncultivated. The pride of the
clan and the loyalty of the family have
been lost to the church. It is a loss for
which nothing can compensate. The church
must either restore it or make heroic efforts
to overcome the loss.—Ex.

Rev. H. C. Roberts of Brandon is in a
meeting at Woodville, Miss., under the di-
rection of the convention board.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

M. M. M. Lackey.

Lesson 5. October 29.
Ps. 85.

A Psalm of Deliverance.

Golden Text: "Jehovah hath done great things for us, whereof we are glad."—Ps. 124:6.

Up to this lesson in our Story of Two Kingdoms, we have studied history and prophecy. Today we study the only Psalm that is used during the year. Our historical Psalms have been devoted to telling the story of how God dealt with His people, blessing them when they stood true to Him, and punishing them when they were disobedient. The prophecies that we have studied have been close akin to the histories, but have shown themselves to be direct messages from God to His people. The Psalms and other poetic parts of the Bible express the deeply spiritual side of the people. In them the soul talks with God, in prayer and thanksgiving, or in penitence and supplication. "The Psalms touch human life today because they appeal to the common experiences of man throughout the ages—his struggles with sin and doubt, his heartaches and discouragements, his victories and defeats." The Psalms were the hymns of the Jews and they sang them in the temple worship, in the homes, and on the road as they went up to Jerusalem. This special song or Psalm seems to fit into the life of the returned captives when Cyrus bade them go home and build their temple. For this reason it is selected for today's lesson.

What are the Psalms?

When were they written? (Few of them are supposed to be earlier than the seventh century B. C.) Most of them were doubtless written during the exile or after the return. "The Book as we now have it was gradually formed from smaller existing collections, the same psalm sometimes appearing in more than one collection. Compare Psalms 53 and 54.")

Who are some of the Psalm writers?

(Moses, David, Solomon, the sons of Korah.)

How were the Psalms used?

What has some one termed this 85th Psalm? (The National Hymn.)

When may it have been written?

What was the condition of the Jewish people at that time?

How does the Psalm begin?

What reason had the Jews for praising God?

Tell of some events in their lives that showed God's mercy toward them.

What thought pleased the Psalmist more, the return home or the fact that God had forgiven His people?

For what does the Psalmist pray? (Verse 4.)

What answer does the Psalmist hear to his prayer? (Verse 8.)

What words are used to describe the better days coming?

Explain Verse 10. ("Mercy and truth: Loving kindness—on God's part—and faithfulness—on man's. God's loving, delivering hand never fails when man is true to Him.")

What is the meaning of Verse 11? ("Picture of the time when heaven and earth shall be in harmony.")

What picture do you see in Verses 12 and 13?

Can you repeat the entire Psalm?

SEEK FURTHER ANSWERS.

Of what personal value have you found the Psalms in your daily life?

How many of them can you repeat by heart?

For what purpose were the Psalms written?

Why are these Psalms suited to both public and private spiritual use?

Why is ungratitude most sinful and mean?

Why does God punish us?

Is His punishment ever for the sake of punishment only?

Wherein is His punishment more merciful than man's?

Should I express my gratitude to God in words only?

How else should I manifest my thanks?

When should I begin to be thankful and generous?

What are some of the great hymns we sing today?

Can you mention some hymns and tell the story of how they came to be written?

What has been the influence of music on peoples and nations?

Is there a difference in the music of the nations of the world today?

If so, what is it, and how do you account for it?

What is the influence of rag-time music? Why is it so popular with some people?

Do you think we should use such music in our worship? (We do use it!)

How can a taste for good music be cultivated?

What is the place of music in our church services?

When does it mar the service?

How can it contribute to our public and private worship of God?

What is the message of this Psalm to our American nation today?

What is its personal message to you?

Are we today as a nation more affected

by a sense of sin or by the burden of "hard times?"

Can you repeat the Psalm from which the Golden Text is taken?

A Good Meeting.

Rev. H. A. Hunt, D. D., of St. Louis, Mo., evangelist of the Home Board, assisted the writer in a meeting at Osyka. It was a good meeting; in many respects a great meeting.

He believes in salvation by grace only, and in God's people working at their religion. He first gets the church to work, then he goes after the unsaved.

There were in Osyka only about forty white people of church age who were not Christians, when the meeting began. Thirty-one were received, seventeen for baptism.

Dr. Hunt is sound, safe, earnest, enthusiastic and active, easy to work with, alive to all interests of the Master's kingdom. He wants no one to join the church until he has been saved. It is a pleasure to recommend him to the churches of Mississippi or of any other State.

Patrick S. Rogers.

The Meeting at Hackley, La.

On the second Sunday in September I began what proved to be a very successful meeting at Hackley, La., where J. L. Finley is the popular pastor. The meeting was interesting from the start and after five days we closed with the greatest interest ever manifested in Hackley. The visible results were ten additions, five by letter and five for baptism. Brother Finley usually brings things to pass where ever he goes. He has certainly been wonderfully blessed on this difficult field. He took charge of the church the first of this year and has almost doubled the membership to the present time. He has about fifty members now. The church was so strengthened by the meeting that they are talking seriously of calling Brother Finley for two Sundays and will try to move the good brother to Louisiana to live. This moving Brother Finley away from this state we would very much regret for we need more such men as Jim Finley in Mississippi. Success to the Record.

H. C. Roberts.

To Pastors and Others Interested in Missions.

The Student Volunteer Band of Mississippi College, composed of young men who purpose spending their lives on mission fields, will be glad to furnish speakers for special missionary services to any pastor, church, or B. Y. P. U. who may desire such and can pay traveling expenses to and from the place visited. We would prefer to send two to each place, but will be glad to furnish one only if so desired.

The band is composed of the following young ministers: G. F. Conerly, H. E. Porter, C. D. Jones, J. J. Cowser, H. L. Spencer, D. R. Grantham, Sec'y.

Address at Mississippi College Opening

By W. T. RATLIFF

Mississippi College opened its doors on Wednesday, September 20th, with an enrollment of 333.

This old institution of learning located at Clinton begins its present session under the most favorable conditions, with the indication that its student body will soon be enlarged by the addition of many more pupils.

Capt. W. T. Ratliff, of Raymond, president of the board of trustees, and who has been a member of that body for forty years, delivered the following address at the opening of the session:

Mr. President, and Young Ladies and Young Gentlemen:

It has fallen my lot for years past when you were preparing to leave college to speak the "parting words," with which you were as willing to part with as you were Clinton and the colleges. But I greet you this morning under circumstances entirely different; you are happy in the thought that you are back again in the environments you were recently anxious and willing to quit. The feeling of comradeship comes over you this morning, something like that of soldiers who get together after the battle. The inquiry of the soldier being who are left; with you it is who have returned. You have many skirmishes, if not real battles, to tell about, fought by you during the vacation period. I welcome you back to the historic town of Clinton, once called Mount Salus, the hill of health, but afterwards known as the Seat of Learning. One of Hinds county's orators, among other things that he had to say about the Banner County of Mississippi, was that it had Jackson, the seat of government, Clinton, the Seat of Learning, Raymond, the Seat of Justice, and Amsterdam the Port of Entry. Since you are not through college and have not yet received your diplomas, may not know about "Amsterdam!" The time to which I refer was the day before the railroad, and Amsterdam was shipping point on the Big Black River, one mile from the present site of the town of Edwards. You see, young gentlemen, you have already on this the first day of the session, got a lesson in geography. There are before me a class of young men who are here for the first time and do not participate in the feelings that I have been talking about. You do not feel quite at home yet. Everything is new to you. It was once so with all of us. We know exactly how you feel, and sympathize with you. Let me say to you, however, that the boys and girls here are just like the ones you left at home. Go right along and make acquaintances as fast as you come to them, and if you do not find that all I have said to you to be true, then write me a letter and I will come up and tell you what the trouble is.

When Mississippi College came into the

hands of the Baptists, more than sixty years ago the denomination in this State was very weak, but today it outnumbers all of the others put together. There are those who think that the men who got their training here have had much to do with bringing about this great change and of making Mississippi the great State that she is today. Now, to state the case a little differently, let me say to you that you have great privileges here which you must take hold of and use in order to get the benefit of. You have been told about the early bird and what happened to the worm. Remember that while you are getting your minds trained and your characters formed, not to neglect your bodies. A large part of the Savior's work while in the world seemed to be given to healing men of bodily infirmities. We read in the Scriptures that God said "Let us make man in our own image." We should spare no pains in preserving the image of God. Again, our bodies are called the temples of the living God. What an awful thing it is to defile a temple! Please note this, young gentlemen. We find also in the Scriptures this expression, viz.: "Male and female created he them." I take this to mean that one may be a male person without being a man. If I am right in this interpretation, then I warn you that a great calamity may be in store for you, viz.: Of being a male person and not being a man. I am prepared to tell you that men may wear the uniform of the government and draw its rations without ever being soldiers. Should we agree that every male person may not be a man, it is also true that there have been men in all ages of the world. By your leave I will name a few. When the Lord decided to provide corn in Egypt, he sent a man down there; he did not go in much style, not booted and spurred with a magnificent staff in costly uniform, but as a slave, and was not there long before he got into jail, but when the corn was needed it was there. When the Lord got ready to bring His people out of Egypt, he sent a man for them and they were brought out. When He got ready to settle His people in the land of Canaan, he sent a man to lay off the ground among the twelve tribes, and if it was not done to the satisfaction of all, we have never heard to the contrary. When a king was needed for Israel the Lord provided him, though he was found among the sheep, where Moses spent forty years of his life. This record shows that men should not become discouraged by their early surroundings. It was said of this young king, that although he could sing, play on the harp, and write poetry, yet for all that, he was a man. Now, don't think that I am throwing stones at any one, but am only trying to make a little humor to cause a laugh to wake up the

sleepers. When the prophets of Baal made themselves offensive, the Lord sent Elijah after them, who did them up, not according to "the Queen's taste," but rather to her disgust and horror. However, these prophets gave no trouble afterwards. I imagine that some of you are saying to yourselves, was not this the man who frightened by the voice of a woman, ran off into the wood? Yes, the same, and if you will consult men older than yourselves, you will find that other men have done the same thing. If "prophetic succession" was wanted to be established, it would be easier to find successors to Elijah than to the twelve apostles. When the advent of the Savior of mankind was near, John the Baptist appeared preaching in the wilderness. John was not careful as to his dress, his diet, or to his manner of speech, for he denounced the religious aristocrats of his day, as "a generation of vipers." Another thing John was not particular about, and that was his head. There comes times in the life of every man, who stands for anything, that this will be true of him. You often hear the expression, "You know, we must live." No, we do not know any such thing. This theory was vigorously combatted in this building only a few years ago by the lamented Dr. T. T. Eaton. The time sometimes comes when man ought to die rather than live. John lost his life, but received high praise from the Savior of mankind who said: "Among those born of women there is not a greater prophet than John the Baptist."

When the oppressive hand of the mother government became too heavy for the colonists, Patrick Henry cried out, "Give me liberty, or give me death!" Thomas Jefferson, when he was cataloguing the grievances of the colonists in the Declaration of Independence, did not consider what might happen to him if he should fall into the hands of the constituted authorities. Neither did Washington when he unsheathed his sword in defense of Virginia and the other states of the colonists against the mother country. I feel sure that you will pardon the vanity of a father in here relating a little incident that happened last week in the city of Philadelphia, in which the Benjamin of our household had a part. This boy was a student here once. The faculty here, at least, have not forgotten him. He was standing around the Old Liberty Bell, listening to a prominent citizen of the City of Brotherly Love tell about how the old bell rung out in clear responsive notes to the sentiments of Patrick Henry and other patriots, when Clifton asked him the question as to what the patriots would have been called if they had not succeeded in the war, that their action had brought about. "Rebels, I suppose," was the reply.

well, then, was winning in the fight that made your case just and not the principles involved. Oh, I see that you are from the South!" was the reply. The boy had come to Philadelphia from Oklahoma where he had gathered men from all states in the Union.

"Yes, young men, there is a South day and the language of Daniel Webster. 'She will stand forever!'"

When the mother refused to regard the rights of the colonists the patriots declared "separation" and Washington drew his sword in maintenance of the separation. So, when the North got stirred up from end to end because of the Dred Scott decision, of the Supreme Court of the United States and gave the South equal rights with the North, and elected Lincoln as a protest to the South enjoying such rights, the patriots of 1861 following the example of those of 1776 declared for "separation." Virginia and given birth to another son who was possessed of all the virtues and patriotism of George Washington and he drew his sword to maintain this separation.

Now, I would not stir up the dying embers of the state civil strife. My life as a citizen of the United States for 45 years is pledged to the contrary, yet my contention is that if the sword of Robert E. Lee sheathed at Appomattox is not as stainless today as that laid aside by Washington at Yorktown, then all who took part in this strife on the side of the South were rebels and traitors, and the noble young men who sit before me today are the sons of rebels and traitors, which in the language of one of our great orators, H. S. Foote, God forgive them.

In any contest, whether it be in law, love, politics or foot ball, it is all important to keep the record straight and they show that the South had as much to fear from the aggressions of the North as the colonies from the mother country. If this be conceded then our section was entitled to the use of the same remedy adopted by the Unionists, all of which goes to show that the South did not bring on war to perpetuate slavery. The South did not bring on the war at all, but it was brought on by the North and then to their very doors.

Now, let us come to something a little more home. When the loyal sons of Mississippi made a constitution suited to its needs that was attacked by men all over the Union, our people sent a man to the United States Senate to explain and extend the instrument. He, like John the Baptist, was not careful of his dress, but very particular about the accuracy of the instrument concerning constitution. When this instrument became the subject of debate in the United States Senate he was prepared to repel every attack and sent that man, Hoar and Hawley of New England, studying the constitutions of their own states. What an incentive it was to every young man in the land to see Gov. J. Z. George, whose early adventures were not the best, standing before the greatest body of men on earth, successfully defending the constitution of his own

State and acknowledged as the greatest of constitutional lawyers in the great body. "And what shall I say more?" It is that when the Democratic party was for years groping about in the dark, like the children of Israel in the wilderness, minority leader after leader having failed, our own John Sharp Williams was put in charge and behold what we see today. Why, we see the promised land and even the White House is in sight. The Democrats now have the House of Representatives, nearly got the Senate and the Presidency, like ripe fruit is ready to fall into the lap of the party. Now, young gentlemen, if this hurried account of men and events has stirred up in your pure minds and created desire on your part to be men by making use of your opportunities here, then I will feel no regret for making a doubtful experiment in leaving a sick room that has engaged me for a month, to come here to talk to you today. I ought to quit right here, but I know you will indulge me while I add a postscript, which you know, is said to contain the gist of a woman's letter, and it is to thank you with all my heart for the patience and encouraging attention you have given me while going over this rambling discussion. Out of an overflowing heart of love for all of you, I sincerely thank you and ask your permission to retire, which I know you will readily grant.

The Meaning of Christianity.

By Henry Van Dyke.

Let us not miss the meaning of Christianity as it comes to us and claims us. We are chosen, we are called, not to die and be saved, but to live and save others. The promise of Christ is a task and a reward. For us here is a place in the army of God, a mansion in the heaven of peace, a crown in the hall of victory. But whether we shall fill that place and dwell in that mansion and wear that crown depends upon our willingness to deny ourselves and take up our cross and follow Jesus. Whatever our birthright and descent, whatever our name and profession, whatever our knowledge of Christian doctrine, and our performance of Christian worship may be—when the great host is gathered in the city of God, with tattered flags and banners glorious in their blood-stained folds, with armor dented and swords worn in the conflict, with wounds which tell of courage and patient endurance and deathless loyalty—when the celestial kingdom is assembled at the round table of the King, our name will be unspoken, our crown will hang above an empty chair, and our place will be given to another, unless we accept it now with sincere hearts, the only gospel which can deliver us from the inertia of doubt and the selfishness of sin. We must enter into life by giving ourselves to the personal Christ who unveils the love of the Father in a human life, and calls us with divine authority to submit our liberty to God's sovereignty in blessed and immortal service to our fellow men for Christ's sake.

Present Day Political and Educational Policies of the Roman Catholic Church.

In 1907 the head of the Roman Catholic church, Pope Pius X, openly attacked science. In an encyclical letter against modernism, he attempted to carry the world back to the time when there was a conflict between theology and science and to banish such portions of science as do not conform to Roman Catholic theology. In this letter, he says:

"Finally, We entrust to the Councils of Vigilance the duty of overlooking assiduously and diligently social institutions as well as writings on social questions so that they may harbor no trace of modernism but obey the prescriptions of a Roman Pontiff.

"It is our intention to establish by every means in our power a special Institute in which, through the co-operation of those Catholics who are most eminent for their learning, the advancement of science and every other department of knowledge may be promoted under the GUIDANCE AND TEACHING OF CATHOLIC TRUTH."—Modernism, by Sabatier, pp. 343, 345.

The meaning of "Catholic Truth" is shown in an earlier portion of the Pope's letter. He speaks of the Catholic church "wherein truth is found without the slightest shadow of error." Just what that truth is is shown in his statement that "the scholastic method of philosophy" is insisted upon, also "the authority and tradition of the fathers, and the Maisterium (sovereignty) of the church." He further says: "We will and strictly ordain that scholastic philosophy be made the basis of the sacred sciences * * * It is certain that positive theology should be held in greater appreciation than it has been in the past."—Modernism, by Sabatier, pp. 325, 327.

During 1909 the Papal Biblical Commission decreed among other things that the Roman Catholic teaching shall be that the physical body of Adam was made from dust.—The Independent, of New York City, 1909, pp. 606.

Democracy is the exact opposite of the form of government in the Roman Catholic church. In the Pope's letter against modernism, he says: "They insist that both outwardly and inwardly it (the church) must be brought into harmony with the modern conscience, which now tends toward democracy; a share in the ecclesiastical government should therefore be given to the lower ranks of the clergy and even to the laity, and authority, which is too much concentrated, should be decentralized." The Pope is opposed to these demands.

On September 1, 1910, Pope Pius X issued a letter in which he reaffirms his declarations against modernism and supplies additional restrictions and remedies, including a lengthy oath to be taken by the priests and by all others in authority within the church. Thus modernism, which is progressiveness, is fought by the Roman Catholic church.

This is the truth which the present day Catholic schools are commanded to teach.

To enforce this character of teachings there are Councils of Vigilance.

Such is the educational policy of the present day Roman Catholic church.

That church is carrying on an equally reactionary warfare against modernism in politics—civil government. The head of the Roman Catholic church in the United States, Cardinal Gibbons, has come out squarely, openly and officially against the movement for the restoration of the People's Rule—the progressive cause. The Cardinal's statement and that of Archbishop Farley, of New York City, one week later, we have quoted.

These declarations are at a time when political campaigns are in progress in eleven states and the control of the next National Party Conventions is in the balance.

It is high time that the anti-Catholic leaders shall plan to carry the issue to their co-workers. Catholic activity for the control of the Government must be offset by Anti-Catholic activity, else they will possess the balance of power. **Ten per cent of the votes and sometimes even three or five per cent is a balance of power.**

(Issued by Publicity Bureau concerning activity of Roman Catholic rulers against People's Rule in United States, Washington, D. C., P. O. Box 81. * * * Contributions for the payment of printing and postage are solicited.)

One Monday.

Susan Hubbard Martin, in Exchange.

Young Mrs. Morris' hat had not yet lost its Easter freshness. It sat on her well-shaped head, a thing of beauty still. Her conscience had hurt her a little as she had removed the twenty-eight dollar tag, and laid it away out of sight.

"Twenty-eight dollars was a very great deal to pay for a hat," she acknowledged, "but what was the use of being young and pretty if one could not wear a becoming hat? And it wasn't as if she were always extravagant. Was she not a church member and did she not give to the church? She was even on her way to the parsonage this Monday morning to leave a contribution for missions. Of course, a dollar wasn't a great deal, but if every one else in the church would do as well, they could make a fair showing, and, after all, there were other things in life besides sending missionaries across the sea. Buying Easter hats, for instance," and then she smiled a little. "It was such a dream of a hat."

She tripped lightly up the parsonage walk and rang the bell. She remembered suddenly that she had not been there in months and that she really knew very little of how they were getting along. She remembered hearing some time before that they were behind in the salary, and that the oldest child had been sick, but she had speedily forgotten all about it. It seemed to be a part of a minister's life to have his salary unpaid. At any rate, she did not know as she was to be censured about it. And then she remembered with a little prick on conscience that she was two months behind on the salary.

herself. "But I, who was a. the bottom of it all. She really ought not to have paid so much for it, but, oh, well, it would be all the same a hundred years hence, and she would make it up soon.

She rang the bell and the minister himself, came to the door. He ushered her into the plain, little parlor, and young Mrs. Morris took a chair.

"I came to bring my dollar to missions," she said smilingly. "I'd like to give more, but you know how money goes. I heard you say you wanted to send the money off by Wednesday."

"Thank you," said the minister; "we do."

Young Mrs. Morris took the dollar from her sterling silver purse and laid it on the table. Then she looked up:

"Is your wife at home?" she asked.

The minister's pale face flushed a little.

"Yes," he answered, "she is." He hesitated a little. "She is washing," he added, in a low voice.

"Washing!" Young Mrs. Morris repeated it in shocked tones. "Washing! why, she isn't strong enough to do work like that, is she?"

The minister did not reply, and she glanced at him. She saw a tear roll down his cheek, and another. He arose suddenly.

"She isn't strong at all," he answered huskily. "Nobody knows that so well as I, but there seems no way out of it."

He then hesitated again, then went on, "She is so good, so patient, a very angel of gentleness! If she were not, she would not put up with me."

His voice choked. He was silent.

Young Mrs. Morris looked at him, her eyes full of pity. Here was a state of things she was not prepared for.

"I sometimes question the right of a minister to marry a beautiful and cultivated girl and put on her so many hardships. It breaks my heart sometimes, and my spirit, too, but I've had to take the smaller churches, and it has been hard for her."

A new light had begun to dawn on the inner consciousness of young Mrs. Morris. She was thinking of that twenty-eight dollar hat, of her two months' unpaid subscription, of other things. She looked at the minister with her bright eyes.

"It's hard because your members make it so," she cried. "It's all because your salary isn't kept up. You must not blame yourself. Blame us. I know all about how remiss we've been—how thoughtless. I always pay everything else before I do my church dues. Consequently, our minister's wife has to do the family washing."

She looked at him.

"May I go out in the kitchen just a moment?" she asked. "I think it will do me good."

He nodded. And the next moment she was in the kitchen. The room was warm, and a little woman with flushed cheeks and smooth bands of brown hair was bending

over a tub full of clothes. The young and beautiful Mrs. Morris, in her beautiful suit and Easter hat, went straight over to her. She put her arms about her and kissed the flushed cheeks.

"Oh," she whispered, "I've been the most thoughtless woman in the world. I can never forgive myself. What have we not reduced you to, you sweet, lovely woman! We have seen you teach in the S. School, we have heard you sing in the choir, we have let you shoulder the responsibility of the work in the church, and to crown all, we have compelled you, because we would not pay up your husband's salary, to do your own washing."

She took her own dainty handkerchief and wiped the perspiration from off the flushed cheeks. She put her in a chair and she made her promise to stop then and there.

"I'll send Mandy, my laundress, over to finish the things; and never, so long as you live in Finley, shall you do a washing again."

She went home to dinner, served to her in her cool dining room. Then she went upstairs. She laid aside her new suit and the beautiful Easter hat, and put on a plain dress and a plain hat. Then she went the rounds, and when she came home that night, a considerable sum had been added to the minister's salary.

Young Mrs. Morris did not mince matters, and no one refused her, for she went straight to the point.

"Our minister's wife is doing the washing over at the parsonage," she said. "We are behind in the salary, and I want each one of you to please pay up, and add just a little to it if you feel you can. She's the sweetest woman, our minister's wife. I've been crying—yes, I have—since I found it out. It doesn't hurt everyone to work, but she isn't strong, and oh, dear people, don't let us have this happen any more. I'm as much to blame as anyone, but I think I, too, have learned a lesson."

Rejoice With Us.

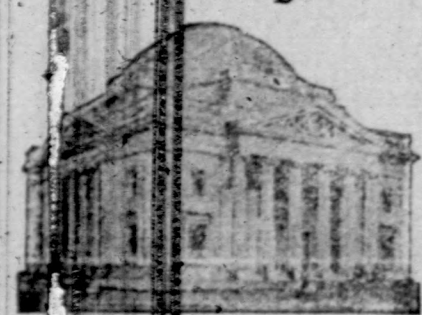
The Lord is with us and is giving us rich blessings in Crystal Springs. This is the eleventh day of our meeting and fifty-one new members have been received; twenty-five of these for baptism. We prayed to-night that the Lord would give us not fewer than twelve, and He gave us thirteen in the evening service. Is He not gracious and good to us. The meeting will continue a day or two or three yet. Bro. McComb has wisdom and faith and love and tact, earnestness, humility, consecration and power as very few men have, but as all of us possibly may have. His next meeting will be in Clarksville, Tenn. Rejoice with us and pray for us.

Yours joyously,

J. W. DICKENS.

Crystal Springs, Miss., Oct. 22, 1911.

One of the World's Most Beautiful Buildings



Girard Trust and Banking Co.,
Philadelphia, Pa.

Occupying one of the most valuable plots of ground in the city of Philadelphia, completely surrounded by towering skyscrapers, this one story structure is the dominant architectural feature in all its vicinity. Its stately columns, its stately columns that sweep upward to almost the full height of its front facade, its graceful rounded dome, as well as its unique makes it easily the most conspicuous building in the city and one of the most beautiful in the world. The new Girard Trust Building marks the beginning of a new era in itself. In all America there is no building used solely for one business so equal it, and it is doubtful if Europe has one like it.

Before commencing the work, the question of the material of which the building was to be constructed received the most serious attention from the Officers and Managers of the company as well as the Architects. The first suggestion was to build of granite, but the Architects strongly advised in favor of the beauty of marble for such a structure and it was finally adopted. Next the question as to the kind of marble to be used was given consideration. The Northern marble is soft, white and beautiful, but on the other hand, it readily absorbs the dirt and grime of the city, and it is doubtful if it is fitted to withstand the ravages of the frosts of this latitude. The Georgia Marble is of a harder and more crystalline nature. It is very non-absorbent, and does not seem to be so readily stained by the impurities of the city.

Therefore, this magnificent structure was constructed entirely of Georgia Marble. The Georgia Marble Company, Tate, Ga. This is the most superior American marble, having a crushing strength of upwards of 19,000 pounds per square inch, and will withstand heat to upwards of 1,000 degrees Fahrenheit. It is beautiful beyond description, and can be cut in any size pattern, without a flaw. This marble is also being used extensively by the United States Government in its fine buildings, and for monumental purposes. It simply has no equal. If you are contemplating a building or monument of any kind, ask to see samples of this Georgia Marble, and if you feel that it is the best, drop a card to the Georgia Marble Company, Tate, Ga., and they will not only furnish you with a nearby dealer, but also

Ministers and Lodges at Funerals. After all that has been said and written on the question of the church's relation to the lodge, there is still a lack of unanimity among pastors on the subject. It is, perhaps, not so surprising that there should be a disagreement as to the treatment of the individual lodge member, but it does seem strange, that there should be such a lack of unanimity of the treatment of the lodge as such.

It is connection with the burial of people who have been members of the lodge that the pastor comes in contact with the lodge as such. He is often asked to officiate at funerals in which the lodge as such is to take part of the service into its hands, through the performance of ceremonies peculiar to the lodge and executed by a deputation of the lodge or by its chaplain. The conscientious minister takes the stand that he cannot officiate in company with the representatives of any society which does not, in so far as it is a religious society at all, confess exactly the same faith as does the church of which he is a minister.

There can be no doubt that the lodge is to a certain extent, a religious society. It not only has its chaplain, but it has its prescribed form of prayer and sacred song, for initiations, burials, and celebrations. To be sure, the average secret society has not been founded with the idea that it is to supplant the church; most societies are founded for business, social interest, and insurance purposes. But that does not dispose of the fact that these societies for whatever reason they may have been founded, have assumed the right to take themselves to a considerable extent the confessions of a certain religion.

When the pastor is to officiate with the lodge, his decision on this line must be the same as lines as if he had been asked to officiate with the minister of another church. And, since the lodge openly confesses that its religion dare not be Christian, but that it can require of its members only the general faith in one supreme being, it follows that the pastor's stand must be the same as if he had been asked to officiate

with a minister of the Unitarian church. What would any Baptist, really Baptist pastor say if he were asked to conduct a funeral in company with a minister of the Unitarian church? He would, without a moment's doubt or hesitation, decline to serve, and that is all that he can do when asked to officiate with the chaplain of a lodge which officially makes religious confessions, and whose confessions are not outspokenly that of true faith in Jesus Christ, as the only Savior of the world.

ATTEMPTS AT COMPROMISE. Because so few people nowadays closely discriminate in matters of religion, the refusal of a pastor to officiate at a funeral at which a lodge is also to officiate, causes much unpleasantness, and in many cases a bitter ill feeling toward the pastor. Contrary to some people's ideas on the subject, the pastor does not like to incur the ill feeling of any one. It is a very painful experience to him to bring upon himself all manner of obloquy because he feels in conscience bound to decline to officiate with the lodge.

For this reason both on the side of the lodge and on the side of the people, various attempts at compromise has been made. The pastor tries to plan some way, following which he may be able to satisfy his own conscience and at the same time the demands of his people. If people only know how heavy at heart the pastor is when he is unable to serve them as they would like to be served, and how many hours of deep many pastors have spent in trying to unravel the hard knots in this lodge problem, they would, if they possessed a grain of sympathetic feeling, commiserate their pastors instead of heaping abuse upon them as is often done.

What of the compromise which has been suggested? The pastor is often asked whether he cannot finish his service and then permit the lodge to have its burial ritual after he has finished. He is often told that his presence at the cemetery is not necessary, that he may go home from the house of mourning, or from the church as soon as he has finished the service there, allowing the lodge to attend the body of the

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Raymond, Miss., Oct. 18, 1911.—4t

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A Simple, Safe, Reliable Way,
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Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or ointment, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return-mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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dead to the cemetery and there to perform its rites.

In many cases where people suggest this compromise they think they have effectually solved the whole problem; and when the minister tells them he cannot consent even to this arrangement they become completely convinced that he has no feeling whatever for their wishes, and that he is from sheer stubbornness opposing his will to theirs.

THE REAL SITUATION.

Dare a conscientious pastor officiate at a funeral, knowing that after he has finished the service, some lodge will have a service over the body of the dead? Dare he close his service at the home or at the church, and permit the lodge to attend to the service at the grave? Or dare he, as is sometimes recommended, agree to the lodge finishing its short service at the house before he begins the church service?

Our answer to all these questions is a decided "no." And it seems to us that there could be no difficulty in recognizing our reasons. Passing over the often repeated argument that the whole proceeding is unionistic, that, even when the pastor has "gone through" the ceremony of closing his service, his closing is merely a pretense when he knows that others will take up what he has "closed" and "really, truly" close it, there is another feature of the case which disposes of the entire question with a finality which would appeal to every conscientious Christian.

We have never yet seen or heard a lodge burial prayer which expressed the hope of salvation through Jesus Christ, our Savior, nor have we ever heard a lodge burial prayer which did not express a hope of a blessed hereafter. Now, what do lodge prayers say of entering into the blessed eternity? Is it not true that the prayers in question invariably express the conviction that the departed "brother" or "sister" is at peace and rest in blessedness and joy, because he was a good member of the lodge, because he was morally fit, not because he had made his peace with God through our Lord Jesus Christ. The burial prayers of secret societies are not secret. Anyone may hear them, analyze them and judge whether they do not express a hope of salvation without Christ; which means for some other reason than that Christ is the Savior of the world.

Bad Colds Some colds are worse than others, but they are all bad. Do not neglect them. Treat promptly, vigorously. First of all, ask your doctor about taking Ayer's Cherry Pectoral. Then do as he says.

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C	61-70	10.00	5.00	1.50
D	71-80	12.00	6.00	1.50

First annual dues are payable one year from date of policy and annually thereafter.

As we have no agents in Mississippi we will sell 1,000 policies to desirable applicants for \$2.00 cash and note for balance of membership fee, payable November 1st, 1912, without interest.

This is a fine opportunity for sons and daughters. It insures their parents or dependants making the policy payable to themselves. We started business January 1st, 1910, and issued 755 policies in 1910.

4,743 policies in 1911, to Nov. 1st, or 5,498 in 21 months. We paid on October 2, 1911, the following claims:

Name	Address	Amount	Cost	Policy	Class	Age
H. S. Hammond	Montgomery, Ala.	\$269	\$33.90	140	C	68
Mrs. Sarah Stevens	Goshen, Ala.	R2	296	17.50	D	80
Wm. C. Britton	Akron, Ala.	322	9.50	2940	B	60
Miss Sallie Clay	Columbia, Ala.	167	5.00	3107	A	38

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GUILTY OF TREACHERY.

The whole question then narrows down to this: Dare a minister, who has consecrated his whole life and strength to the preaching of the truth, the truth that Jesus alone is the Savior of souls, dare he enter into an agreement in which he, "After I have preached you the way of salvation through faith in Jesus Christ and in him alone, I am perfectly willing that others shall, in connection with the same burial, follow my service with the teaching, what I have told you is not truth, that souls can be saved without faith in Jesus Christ?"

How any minister can consent to an arrangement which implies what we have just stated, is beyond our comprehension, and we do not believe it is so difficult to make people see the reasonableness of our position, once we apply this mode of showing them the treachery of which we would be guilty if we listened to their request. The time should be very near at hand when every Baptist

Courting Blindness. What you are doing when you neglect twitching, watery, bloodshot, sore eyes, Leonard's Golden Eye Lotion cures nearly every eye disease. Cools, heals and strengthens. Get "Leonard's." It makes strong eyes. Get it or money refunded. Sell it at 25 cts. or for prepaid on receipt of price. Leonard & Co., Tampa, Fla.

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A little money sometimes buys a good deal. For instance, take the subscription price of the Youth's Companion for a year—\$1.75. If all the good reading in the 52 weekly issues of the paper were published in book form, according to its kind, it would make about thirty volumes of fiction, science, essays by famous writers, household management and economics, sports and pastimes for boys, natural history, anecdotes, humor, etc. The serial stories alone would fill several volumes. Among these is Ralph Payne's great story of the Boxer Rebellion in China, "The Cross and the Dragon." Another is by J. W. Schultz, who was adopted by the Blackfeet when a boy. It is called "The Quest for the Fish-Dog Skin." Another is a glorious girls' story by C. A. Stephens, called "Julia Sylvester." It is a story of a "Mercer" girl in the pioneer days of Oregon and Washington—and that is only part of the serials. It will cost you nothing to send for the beautiful announcement of The Companion for 1912, and they will send it with sample copies of the paper.

Do not forget that the new subscriber for 1912 receives a gift of The Companion's Calendar for 1912, lithographed in ten colors, and gold, and all the issues for the remaining weeks of 1911 free from the time the subscription is received.

Only \$1.75 now, but on January 1, 1912, the price will be advanced to \$2.00.

THE YOUTH'S COMPANION.
144 Berkeley St., Boston, Mass.

Woman Tells How She Reduces Expenses.

The Woman's Home Companion for September contains a collection of practical suggestions on how to reduce family expenses. One contributor says:

"Of course the cost of living has advanced to a great degree. But the close observer will find how she can greatly lessen some expenses. First, I find it a great benefit to go to market as early in the morning as permissible, thus obtaining vegetables, etc., while fresh, and saving, perhaps a pound or two waste. Another way in which I have reduced expenses is by purchasing more than I can, pound, or what it might be, at a time; for instance, prunes for instance fifteen cents a pound and two pounds for twenty-five

cents, and a well-known laundry soap at 5 cents per cake, or seven cakes for twenty-five cents.

"Now, in dealing with the unscrupulous merchant, it is necessary to be very inquisitive, as he does not care to inform you of those prices.

The November Woman's Home Companion.

The November Woman's Home Companion contains an article by President Taft of interest and importance to every woman. It is an appeal to the women of our country to help the President in his efforts to get the Senate to assent to the arbitration treaties, which, if signed, will go a long way toward abolishing war. It would be a great achievement, and the President believes that women can help to bring it to pass.

Aside from this very important feature, the November Companion contains a mass of good reading, beautiful illustrations, and useful suggestions. Notable fiction is contributed by Josephine Daskam Bacon, Jeffery Farnol (author of "The Broad Highway"), Zona Gale, and Mary E. Wilkins Freeman. Several special articles of unusual interest are included, among them articles on "Julia Marlowe's Greatest Roles," "Experiments in Spending," "The Moving Picture Show in Your Town," and "Kate Greenaway" including a full page color reproduction of an unpublished water color by this most famous painter of child life).

The great housekeeping, home decoration, household and fashion departments are as always filled with entertaining material of time-saving and money-saving value to women. At this time of year special mention should be made of the fashion pages, which under the able direction of Grace Margaret Gould, the well-known fashion authority, are a veritable treasury of good, economical and yet fashionable ideas for women readers.

The Proper Place.

"I understand that the leading lady and the prima donna had a violent quarrel."

"Yes!"

"How did they settle it?"


"Oh, they went to their dressing rooms and made up."—September Woman's Home Companion.

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"The liquor traffic is the most degrading and ruinous of all pursuits. By legalizing this traffic, we agree to share with the liquor seller, the responsibilities and the evils of his business. Every man who votes for license, becomes of necessity a partner in the liquor traffic and its consequences."—William McKinley.

Imagine Jesus examining your work, as he will at the last day, and strive that there may be no flaw in it, that it may be thoroughly executed, in its outer manner and inner spirit.

"Another great help is to insist upon accurate weights and measures, or, perhaps the grocer across the street sells lard and bacon at two cents less per pound. If the lady who goes to market will observe these few items mentioned and let the dealer see that she intends to get what a dollar should purchase, instead of sometimes what it does purchase, she will no doubt be surprised at the end of a month to see what a factor her attention to the culinary department has been in solving the problem of the advanced cost of living."

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for you to long for is the goodness, not glory.—Ex.

The thoughts of the coming of the Lord are most sweet and joyful to me. It is the work of faith and the character of his saints to love his appearing, and look for that blessed hope.—Richard Baxter.

We cannot serve God and mammon; if we follow Christ in any

thing but in name, we must submit to the world and the world's interests; we must be content, if need be, with beatitudes of poverty and persecution.—Ex.

Creation is not ended; it is going on all the time. Yesterday was a creative day, and so is today, and so tomorrow will be. The divine thought is still weaving out its beautiful garment on the roaring loom of time.—Van Dyke.

A saint is one who makes his religion absolutely and inflexibly and in a way little familiar to his generation, the rule of his whole life; and who with a perfect absence of all self-consciousness does this in such a manner as to seize the imagination and influence the character of his own and other generations.—Ex.

Gentleness and cheerfulness, these come before all morality; these are the perfect duties. And it is the trouble with moral men that they have neither the one nor the other. It was the moral man, the Pharisee, whom Christ could not away with. If your morals make you dreary, depend upon it, they are wrong. I do not say "give them up," for they may be all you have; but conceal them like a vice, lest they spoil the lives of better and simpler people.—Stevenson.

The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him. Suspicion and jealousy never did help any man in any situation. There may be sometimes ungenerous attempts to keep a young man down; and they will succeed, too, if he allows his mind to be diverted from its true channel to brood over the attempted injury. Cast about and see if this feeling has not injured every person you have ever known to fall into it.—Abraham Lincoln.

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The Agoga Movement.

By Rev. J. Williamson, D. D.
Pastor of Third Baptist Church
and President of the Agoga
Union.

One of the best things the Baptists have ever attempted in the Agoga movement. I have compared the constitutions of various young men's classes and I unhesitatingly pronounce the Agoga constitution superior to them all. If it is properly managed and an enthusiastic leadership can be found, the problem of reaching young men will be satisfactorily solved. The movement is fully worthy of the rapid growth it has had in Mississippi and other states, and needs only to be known to be appreciated.

The reason for the organization of the Agoga movement will be apparent to all who have given careful thought to the spiritual needs of a young man. One of the most encouraging signs of the times is the interest now taken in young men and the wise methods used in their behalf. The Agoga classes are to be successful for the following reasons:

First, They meet a great need. In many churches but little active interest is manifested by young men. Every pastor has desired to do more for them, but the tendency has been to leave the Sunday School an early death. Too often the best days of young manhood are spent apart from the house of God and his service. Class organization will do much to remedy this. Young men like fellowship, and the ties formed in the Agoga class will be appreciated and lasting. It ought to be comparatively easy to organize such a class in almost every Baptist church.

Second, It is a church movement. There is a growing conviction that the local church is the only agency perfectly adapted to do Christ's work. Other organizations have demonstrated their inherent weakness. The only safe and logical place for the Christian is the church. Evangelistic movements conducted

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apart from the local church life have proved a second rate investment of money and effort. There is but little outcome from a Christian life that does not build itself into the one divine institution. We must bring our young men back to the churches. In the past there may have been some good reasons for outside institutions, but this is becoming less true each year, as the churches recognize their responsibility and go forth to meet it.

Third, The Agoga class will put young men to work. Much is lost because our task has not been plainly indicated. Many laborers would enter the harvest if they knew just what to do and how to do it. The organized Bible class will survey the field, get a clear view of the service needed and devise wise and tactful methods.

Fourth, The name of the class is itself a most important plea for recognition. On every hand there is a great lack of training and discipline. Formerly, it was somewhat difficult to get recruits from the ranks of young men. Today the young men everywhere are opening their minds and their hearts to the message of God's grace and there is insistent need that the newly enlisted soldiers of the cross be trained for service. A dozen young men thoroughly organized and trained will accomplish more for the kingdom in any community than a hundred who are scattered and whose efforts are not wisely directed.

With the Christian young men trained in heart and mind for the service of our King, it does not require the vision of prophecy to see the dawn of a better day. With the change of a word I

Vacancies at Blue Mountain

Most of the time for several years all our places in Blue Mountain College have been occupied and applicants have had to await vacancies. However, at times that we could have received them, some girls who preferred our school have gone elsewhere upon the supposition that they could not get places here. We have just opened some new rooms and have places for more boarding pupils than ever before, and every place was engaged and held by cash deposit before our session opened. Yet, in a large school like ours, a girl drops out occasionally, and we will be able to receive many new pupils as the session advances. Therefore, girls who prefer our school to others should never arrange to go elsewhere until they have conferred with us direct about the question of room here. At this writing, we have a few vacancies.

If interested in this session or a future session, write for catalogue.

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should like to use Wesley's striking sentence, "If we could once bring all our Christian young men uniformly and steadfastly to insist on these two points, Christ dying for us and Christ reigning in us, we could shake the trembling gates of hell."

Fortunate, indeed, is the pastor who is sustained and encouraged by a well-organized young men's Bible class.

Fifth, Many a local church has reasons to be grateful for the existence of an Agoga class. It has brought together many of the bright young men of the city and given them a sane and workable notion of the Christian life. It has tided these newcomers to the city past a dangerous crisis, and has aided in answering many a devoted mother's prayer. Hundreds of young men who have

been lost to the cause of Christ have been safely homed in the church, and have taken their place in worthy Christian activity. Young men come to the city with a strong desire to achieve commercial success. This is a most worthy ambition but the Agoga class has taught them that there are still nobler ideals, and has put these ideals before them in a way that has compelled attention. If one takes the pains to go over the names of the men who lead the affairs of his church, he will find a surprising number of them from the ranks of the Agoga class, a just recognition of the character of the training the men are receiving. An Agoga pin is usually the sign of loyalty and efficiency.

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